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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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Eugenics: the Ennoblement of Mankind.

I

During last decade or so, considerable attention has been devoted to the study and understanding of the principles of Eugenics and their application to the betterment of race-propagation. In the European countries and particularly in England where Galton first enunciated its principles, the study of the subject has been taken up with an unusual amount of zeal. Several Societies and laboratories have been established, and each is working for the furtherance of the common object. It is a pity that in our own country, no such signs of similar activity, are anywhere to be seen. The subject is a very important one, and in my opinion the attention of our social reformers should be directed to it. From the perusal of our Vedic

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literature it is plainly evident that our forefathers understood the principles of Eugenics, for they have laid down rules for the proper guidance of individuals as well as of communities. It shall be my endeavour in the following pages to present before the readers a summary of Eugenic laws and principles as they are understood, at the present moment; and I shall also try to put forward cogent pleas for their adoption and application with regard to individual as well as communal interests. In so doing, I shall take the opportunity of bringing together the evidences that lie scattered in our Vedic scriptures for they have a special bearing on the elucidation of the principles of Eugenics. The Sanskars (संस्कार) enjoined on us for performance during life, which form a unique feature of our Vedic teachings, have special significance with regard to the proper understanding of the scientific aspect of Eugenics. I shall, in due course, endeavour to interpret them; for their sublime philosophy lies at the root of the progress that mankind is destined to make in its onward march towards racial improvement.

To bring about a regeneration, so to speak, in a race, one must point out the evils as well, more particularly the social evils, that eat into the vitals of a society. India is a country where, through the irony of fate, innumerable social evils have crept in which require not only strong condemnation but severe measures for their eradication. The Arya Samaj has been the pioneer movement in this country in bringing abut a social amelioration: it has led the movement for a religious and intellectual uplift that was so urgently needed during the latter end of the last century. To the members of the Arya Samaj in particular and to the Indian public in general, I shall appeal to bestow their serious attention this subject so that some practical work may be undertaken for the betterment of our Aryan race.

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Definition of Eugenics.

Eugenics may be defined as the study of agencies under social control that may improve or impair the racial qualities of future generations either physically, mentally or morally. We have then to consider two distinct factors.

Firstly, the environments, heridity, health and general sexual efficiency of the procreating parents and secondly, the careful rearing and provision for the proper education of the procreated offspring.

Parent-hood.

With the above objects in view, it is necessary that only fit persons shoufd be allowed to marry and take on themselves the responsible duties that pertain to parent-hood. It is very essential that they should be of good stock. For parent-hood on the part of the diseased, the insane, the alcoholic—when their conditions promise to be transmitted—must be denounced as a crime against the future. Of course, as the principles of Eugenics are better understood and as public opinion is created in its favour, active legislation will be needed to enforce its tenets.

Parent-hood on the part of the worthy must be guided and extolled. It will be our duty to uphold the dignified ideal of parent-hood as the highest and most responsible of human powers: to proclaim that the racial instinct is, therefore, supremely sacred and its exercise through marriage, for the service of the future, the loftiest of all privileges. Manu the great Indian law-giver has also praised गृहस्थाश्रम thus.

यथा नदीनदाः सर्वे सागरे यान्ति संस्थितिम् ।
तथैवाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम् ॥ मनु०—६—९० ॥
यथा वायुं समाश्रित्य वर्त्तन्ते सर्वजन्तवः ।
तथा गृहस्थमाश्रित्य वर्त्तन्ते सर्व आश्रमाः ॥
तस्मात्त्रयोऽप्याश्रमिणो दानेनान्नेन चान्वहम् ।
गृहस्थेनैव धार्य्यन्ते तस्माज्ज्येष्ठाश्रमो गृही ॥ मनु०-३-७७-७८ ॥

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Translation.—As the great rivers and the smaller streamlets find an abiding place when they reach the mighty ocean so also people belonging to the various orders find in the house-holder (गृहस्थी) peace and contentment.

As all living creatures depend for their subsistence on the vivifying atmosphere so also the people belonging to the various orders owe their existence to the house-holder.

The house-holder by his various gifts supports the ब्रह्मचारी, वानप्रस्थी as also the सन्यासी, therefore he the house-holder (गृहस्थी) is superior to all.

The scope of Eugenics.

The subject of Eugenics is a very comprehensive one. I, therefore, propose at this stage to reduce the various heads comprised into it into some methodical sequence in order to facilitate its study. Thus the range of Eugenics may be said to include or embrace the following.

(1.) Biology, in so far as it is concerned with heridity, selection and reproduction. It is a well-known fact that children inherit the characters of their parents as also of their ancesters, in a marked degree. Sexual selection determines those transmissible qualities of the parents.

(2.) Anthropology, in so far as it throws light on questions of race and the institution of marriage. A study of anthropology is very essential to the proper understanding of the diverse peculiarities of the different races that inhabit this world. The institution of marriage as it obtains among them will demand our special attention and I hope to elucidate this subject with special reference to our Vedic marriage विवाह.

(3.) Politics, in so far as it bears on parent hood in its relation to civic worth. Here we have to deal with the qualities that make a person a citizen worthy of the name.

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The responsibility that attaches to the rearing and proper education of the child will deserve our special attention. The question of the insanes, imbeciles, degenerates, criminals and such other irresponsible persons that are unfortunately linked with society, will have to be considered with reference to legislation that is needed.

(4.) Ethics, in so far as it promotes ideals that lead to the improvement of racial quality. This is of paramount interest for unless people be guided by an ethical code there is sure to be a choatic confusion in all their undertakings. A pure morality is the basis of all sound philosophy.

(5.) Religion, in so far as it strengthens and sanctifies the sense of Eugenic duty. Truly Dharma is the great sustainer of us all. Without Dharmic sanction a duty loses its true significance. People are rather callous in obeying it. Religion imparts sanctity to all its exhortations.

Thus we see the domain of Eugenics is very wide indeed. In order to simplify matters I shall first begin to consider the biological side of the question.

Heredity.

Heredity is a term for the relation of organic or generic continuity which binds one generation to another. The problem then is to arrive at an accurate conception of the generic relation between successive generations. It is a well-known fact that the laws of heredity apply to man equally with the lower animals and plants, and that the mental functions are subject to the same laws of inheritance as the physical ones. Breeders have taken advantage of the above facts and they have demonstrated the truth in so far as it relates to the lower animals. Like begets like is a common saying. The offspring manifests, to a marked degree, the qualities its parents possessed. The Sanskrit word आत्मज connotes the idea in better form. It corresponds to the

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theory of germinal continuity elaborated by Wiseman. According to him the germinal material which starts an offspring owes its virtue to its being materially continuous with the germinal material from which the parent or parents arose. He believes in a specific substance of definite chemical and molecular structure *germ-plasm* which is the bearer of the hereditary qualities. In plainer terms it means that the parent is the trustee of inheritable characters for the future child. The physical basis of inheritance is in the fertilized ovum for that is the primitive genesis of the progeny. The fertilized ovum then is the ineheritance and at the same time the potential inheritor.

In common parlance we say that the inheritance of all multi-cellular organisms is dual, that is to say a part of it comes from the mother and a part from the father. The clearer knowledge gained by the study of fertilization proves it beyond doubt that there takes place an orderly blending of maternal and paternal contributions. Inheritance then, is obviously and immediately dual; but it is in the real sense multiple, for parents derive their qualities from their own progenitors. Strictly speaking their inheritance is multiple for a child inherits from its ancestors through its parents.

Laws of Inheritance.

It has been remarked at the outset that Galton was the first to give his particular attention to the study of this subject and it was he who formulated the laws of ancestral inheritance. According to him "the two parents between them contribute on the average one-half of each inherited faculty, each of them contributing one-quarter of it. The four grand-parents contribute between them one-quarter, or each of them one-sixteenth; and so on, the sum of the series $\frac{1}{2}+\frac{1}{4}+\frac{1}{8}+\frac{1}{16}+$ etc being equal to 1 as it should

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be. It is a property of this infinite series that each term is equal to the sum of all those that follow, thus $\frac{1}{2}=\frac{1}{4}+\frac{1}{8}+\frac{1}{16}+$ etc; $\frac{1}{4}=\frac{1}{8}+\frac{1}{16}+\frac{1}{32}+$ etc and so on."

This law need not be accepted as a dogmatic conclusion, but as an approximate statistical formula based on the results of the observer. But it must be noted that it applies most convincingly to cases of blended inheritance —the most common type observed in nature. In contradistinction to blended inheritance may be mentioned here, in passing, two other forms, viz:—

(1) exclusive inheritance where the resemblance is unilateral and often crossed. There is a suppression of one or other feature in relation to maternal or paternal characters.

(2) particulate inheritance when there is an expression of a given character which is wholly paternal or maternal. These different modes of inheritance are often well illustrated in hybrids (cross-breeds) between different species.

Reversion.

It is well to point out here, in connection with heredity a curious phenomenon which has often been observed and which has been described as Reversion or Atavism. The individual exhibits some character or characters not expressed in the parent, but known to occur in ancestors. It is believed to be due to the latency of a character for a generation or generations for lack of the appropriate liberating stimulus; and it is known to occur after skipping over one or more generations.

Thus, then, man is a product not only of his parents but of his ancestors and unless very careful selection has taken place, the inherited qualities of the offspiring cannot well be determined.

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All the bodily and mental features of the new-born child are the sum-total of the heriditary qualities which it has received in reproduction from parents or ancestors. All that man acquires afterwards in life by the exercise of his organs, the influence of his environments and education —in a word by adaptation—cannot obliterate that general outline of his being which he inherited from his parents. The inherent character what is expressed by the term swbhava (स्वभाव) is, so to speak, ingrained in his nature. It is a part and parcel of his existence and biological data demonstrate it forcibly that it exerts an unbounded influence on the individual's career in life.

Transmissibility of Constitutional Taints.

According to the laws of heridity. the offspring is also liable to inherit certain diseases, malformations and taints from the parents. It is usual to find that when one or both parents suffer from constitutional taints, the offspring devolops either early or late in life the diseases peculiar to those taints. Thus certain diseases have been known to occur from generation to generation. Physicians have termed them heriditary diseases. To such a class belong consumption, leprosy, epilepsy, cancer and others malignant maladies. I shall speak of their dangers in the next section when I come to deal with the subject of marriage. It will be there explained that their transmissibility is extremely deleterious to the parent as well as to the child. Active legislation and friendly co-operation are needed to restrain the marriage of the notoriously unfit; and the mistaken kindliness so often shown by relatives and friends to the contracting parties must be strongly condemned.

Natural and Sexual Selection.

As the phenomenon of heredity is inseparately connected with the reproductive process, we have next to consider selection and the way it operates. It has been observed by competent observers that among the lower

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orders of creation, natural selection and more particularly sexual selection exerts a marked influence on the offspring. These two processes are essential in as much as their operation determines the survival of the fittest among a particular species. Sexual selection aids in bringing out the best characteristic of the parents in the offspring. It intensifies in the progeny the best inheritable characters that belong to the parent and thus it helps in the perpetuation of species. The above principles are true in the case of the human being also.

Brahmacharya.

In order that there may be produced a number of best fitted individuals, it is imperatively necessary that a careful selection be made in mating the human male with the human female. To this end the study of Eugenics has been directed, and it should be the aim of each and every rational person, to aid, as far as it lies in his power, in furthering the teaching of its principles. Every farmer knows by his experience that in order to raise a good crop two things are necessary viz good seed and a fertile land. So it is in the procreation of an offspring. The father and the mother should be well-matured in age and perfectly healthy. They should have been, above all, before entering into matrimony, strict observers of Brahmacharya (ब्रह्मचर्य्य). For Continence is a virtue the indispensabie character of which no one can deny. True strength comes from the habitual observance of ब्रह्मचर्य्य. In our Shastras it is enjoined that every person irrespective of sexual dissimilarity, should practice this virtue with a view to attain immunity from various diseases. It also conduces to longevity which is the cherished desire of all persons. And above all the practice of ब्रह्मचर्य्य developes to a perfection the intellectual as well as the moral qualities of its devotee. Our Vedas inculcate the same views authoritatively in the following mantras.

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युवा सुवासाः परिवीत आगात्स उ श्रेयान्भवति जायमानः ।
तं धीरासः कवय उन्नयन्ति स्वाध्यो मनसा देवयन्तः ॥
ऋग्वेद ॥ मण्डल ३ । सू० ८ । मन्त्र ४ ॥

आधेनवो धुनयन्तामशिश्वीः सर्वदुघाः शशया अप्रदुग्धाः ।
नव्या नव्या युवतयो भवतीर्महद्देवानाममृतत्वमेकम् ॥
ऋग्वेद ॥ मण्डल ३ । सू० ५५ । मन्त्र १६॥

The purport is that the man who having practised Brahmacharya and after completing his Vedic studies enters, at a ripe age, upon the duties of a house-holder truly attains celebity, learned men honor such a person only. Those virgins only that are like unmilked cows, having attained puberty and having acquired knowledge during the period allotted for the practice of Brahmacharya deserve to be mated with young husbands.

Considering the potent sanctity which ब्रह्मचर्य्य confers on an individual, our learned writers (शास्त्रकार) have strongly advocated (उपनयन संस्कार) (so inadequately expressed by the expression of weaving the sacred thread) which is the keystone, so to speak, of all other Sanskars. The true significance of ब्रह्मचर्य्य can well be understood if we deeply ponder over the nature of the promises which the initiated person has to make to his preceptor or आचार्य्य, and the wholesome exhortations which the आचार्य्य in his turn administers to his pupil. The ceremony, in itself, is a very impressive one; and when properly conducted it is likely to leave an ineffacable impression on the mind of the ब्रह्मचारी.

It is, proper, then that persons who have observed ब्रह्मचर्य्य and who thus have reaped the full benefits accuring from it, should, after finishing their education, enter into conjugal alliances for procreating their race. The offspring born of such parents is sure to inherit a strong body and a sound mind. The proper age at which indivi-

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duals should marry has been fixed as 25 years for the male and 16 to 20 years for the female. This tallies with anatomical facts for they attain to maturity only.

पञ्चविंशे ततो वर्षे पुमान्नारी तु षोडशे ।
समत्वागतवीर्यौ तौ जानीयात् कुशलो भिषक् । सुश्रुते ।

Hence early marriage is to be strongly condemned. It leads to the deterioration in the parent's health and consequently has an evil influence on the progeny which is bound to be puny, diseased and short-lived.

Having considered, so far, the question of selection, it will be the right thing for us now to enquire into the genital process and the laws that govern it. Generation is a duty with all living beings. The feeling which excites us to the preservation of the species is as proper as that which induces the preservation of fhe individual. The instinct of reproduction in mankind is as keen as in the lower orders of creation.

Sexual Conception.

The process of impregnation or conception गर्भाधान is one of those phenomena that people love to conceal behind the mystic veil of supernatural powers. We, however, know that it is a mechanical process based on familiar physiological junctions. The paring of the male and the female has for its main purpose the introduction of the ripe matter of the male seed (वीर्य्य) into the female body in the sexual channels of which it encounters the ovum. The blending of the two is called conception.

For every act of conception we have to consider two different kinds of cells, a female and a male cell. Fertilization therefore consists in the coalescence and fusing together of those two defferent cells. The fertilized resultant cell is quite a new and independant organism. It

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bears within itself a part of the father's body as well as a part of the mother's body. This is quite clear for the child inherits characters from both the parents. Thus the actual blending of the two cells gives rise to a third cell, which is the germ of the child. I need not enter into the intricate processes of embryology for those will be quite un-intelligible to the average reader. It suffices for our present purpose to know that from the stem-cell which results from the fusion of the male and female cells, the different organs of the embryo (the child in the womb) are evolved according to definite biological laws. In Sanskar Vidhi (संस्कार विधि) Swami Dayanand, the great modern reformer, has in the chapter on गर्भाधान elucidated most of the points pertaining to it. I would here recommend to my readers a careful study of the same. Apart from the the ritual portion of it, which has a certain psychological significance, the hygenic exhortations are well worth the attention of all that are desirous of entering into the state of matrimony.

When once conception has taken place, the whole responsibility relating to the growth of the child in the womb rests with the parents. The mother should be specially careful in observing the laws that guide the period of gestation, for on her proper observance of those laws depends the birth of a full-grown healthy child. During the whole period of pregnancy she has to be very careful in what she eats, and drinks; and above all she should cultivate a good temperament. She has no longer, now, an independent existence. The child, though unborn, lives within her; its life is a part of her own, and so frail, that any indiscretion on her part may destroy it.

It is necessary here to point out those laws which cannot be infringed with impunity, and indicate the diet, dress, exercise and in general the conduct most favourable

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to the mother and child during this critical period. As regards nourishment, I would say that it should be abundant, but in the begining not larger in quantity than usual. As pregnancy advances, particularly after the sixth month, a larger quantity of the food will be required. The number of meals should then be increased. The food should be plain, simple and nutritious. Ripe fruits are very beneficial and plenty of fresh milk should be allowed. The dress should be loose and comfortable. Fortunately in this country there is no such tendency towards the bad habit of tight lacing, as it exists in the European countries, where some mothers try to conceal pregnancy by means of devices in dress. Fresh air is of the utmost importance for both the mother and the child. A moderate exercise by way of walking (where obtainable) is the best tonic. Attention should also be directed to keeping the atmosphere in the sitting and sleeping rooms of the house fresh. The doors and the windows, while unoccupied, should be kept thrown up in the summer time, and sufficiently opened often in the winter to promote ventilation. The pregnant woman shonld avoid hard manual labor especially towards the latter months. She should also try to obtain a sufficiently large amount of sleep for that will have a sedative influence on her disturbed nervous system. She should cultivate above all things, a tranquility and cheerfulness of mind for science bids her to look forward with hope to the joys of maternity.

Continence during Pregnancy

Ere I close this biological side of Eugenics, I must say a few words on the relation of the husband and wife during pregnancy. This point is not discussed freely, and the importance of continence during the period of pregnancy has not sufficiently attracted the serious attention of social reformers. On its proper understanding is based the पुंसवन संस्कार which is an essential factor conducing to

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the well-being of the child in the womb. Our Shashtras teach that a deeper philosophy underlies it. The main object of this संस्कार is that the father and the mother should altogether abstain from sexual intercourse during the whole period that the child is in the womb. This is very neccessary for the opposite course is injurious to the mother and dangerous to the life of the child as it is liable to excite miscarriage and, sometimes to superfactation. For obvious reasons then, the husband and wife should sleep apart and observe enforced chastity. By thus following in the path of rectitude, the parents gain bodily strength and mental vigour, that are so needed for social advancement. This self imposed continence ensures not only the well-being of the child that is being reared in the mother's womb, but it also ensures healthy and intelligent future progeny. Thus it is incumbent on all parents that they should ponder over the deep significance of this question, and try to realize the still deeper issues that are involved in it. It will, then, be the duty of every Arya to uphold the dignity and sanctity of पुंसवन संस्कार, casting aside notions of false modesty.

Limitation of the Offspring

The limitation of offspring is the next question that demands our serious attention. No part of the subject is more delicate than this. I will ask the reader to lay aside every prejudice or prepossession that he may have. The examination of this social question must be taken up in a judical spirit.

Dr. Tilt, an eminent gynaccologist, is of opinion that two thirds of all cases of womb diseases and traceable to child bearing in feeble women. That *over production* has its disastrous effects on both mother and children, no intelligent physician will ever deny. Puny, sickly, short-lived offspring follows over- production : and often such children are peculiarly liable to idiocy.

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It is strange, says John Stuart Mill, that intemperance in drink or in any other appetite should be condemned so readily, but that incontinence in this respect should always meet not only with indulgence but praise. Men are very ready to find an excuse for self-indulgence. They very sophistically remark that it is the duty of woman to bear all the children she can. I think if a woman has a right to decide (and undoubtedly she has) on any question, it certainly is as to how many children she shall bear. Man has reason to guide and control his appetites and he should always exercise it when chastity, foresight and justice demand it.

To bring up in a proper manner, a large family often becomes an insurmountable difficulty; and in the case of the poor it really proves a hardship. The truth must be recognised, that while marriage looks to offspring as its natural sequence, there should be inculcated such a thing as marital continence, for excess in this respect is sure to be visited by the laws of physiology, with certain and severe punishment on parent and child. The following mantra (मंत्र) of the Rigveda commands that a married couple should beget only ten children.

इमां त्वमिन्द्र मीढ्वः सुपुत्रां सुभगां कृणु ।
दशास्यां पुत्रानाधेहि पतिमेकादशं कृधि ॥

ऋ० मण्डल १० । सू० ८५ । मन्त्र ४५॥

The views of Malthus who promulgated the law of population have been widely desseminated in Europe. In order to meet its requirments, several devices have been thought on in order to prevent conception. They are mostly revolting to the moral sense and harmful to the parents. I strongly condemn them. The purer philosophy of continence, I believe, should appeal to our aesthetic feeling, in as much as it meets the neccessity in a gentler and graceful manner.

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ON BRAHMCHARYA.

1

How is it that this holy Aryavart,
This land of saints, this seat of Vedic lore,
And cradle of the wisdom of the East,
Whence all true knowledge, like a limpid stream,
Has flow'd, and fertilised most distant climes,
Hath fall'n on evil days and evil tongues?
How is it that she does not now beget
Heroes of fame and high-soul'd royal saints,
Like Ram and Krishn and Bhim and Arjun brave,
Or that great Grandsire of the Kuru race
Who, from his arrowbed on Kuru's plain,
Gave lessons of deep wisdom for mankind:
Or master minds like Kapil, Gautam, Vyas,
Buddha and Shankar and great Kalidas:
Or high-soul'd women like that noble dame *
Who shared her lord's exile with cheerful heart,
Or that resplendent gem of womankind †
Who snatch'd her husband from the noose of Death,
Or Nala's faithful bride, ‡ or Draupadi,
Gargi, Maitreyi, or of later times,
Pious, pure-hearted, saintly Mira who,
Watering love's creeper with her dewy eyes,
Made sacrifice of all for love of God.

2

There was a day when mighty Babylon,
And Egypt, land of stately pyramids,
And Troy and Greece and Roman Republic,

*Sita. † Savitri. ‡ Damayanti.

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And China, Persia, and the Eastern Isles *
That lately drove the White Bear † to its den,
And Cæsar's province on the Western Main,‡
And Gaul, and Spain, and climes beyond the seas,
Did pay their homage to this holy land;
For, it was here, that Vedic light divine,
Broke forth at first with glory of the morn.

3

How is it, then, that glorious Aryavart,
This Paradise on Earth, and Promised Land,
And blissful seat of "Chosen of the Lord,"
Through whom the Vedic revelation came,
Now pines away, and laggeth far behind?
One potent cause of this decline and fall,
Of decadence in body and in mind
Which at the root of all our sorrow lies,
Is marriage of green children in their teens,
Yoking together of the young and old,
In impious wedlock, source of deadly sin.
This couldn't be done in ancient Aryavart
Where self-choice § by the lover was the law,
And none did swerve an inch from Duty's path
Which leads to joy and happiness all round.
There Brahmcharya's vow was well maintain'd,
And true Brahmcharis graced the smiling land,
Shedding undying lustre on the race,
The mighty race of Aryans, good and great,
Whose golden deeds e'en now inspire the mind.

4

The first great celibate ¶ of ancient times,

---

* Japan. † Russia ‡ Ancient Britain.
§Swayamvara.
¶Brahmchari.

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Whose fame abides unto the present day,
And reverb'rates like echoes of the Main,
Is Hanuman, who swam across the sea,
In quest of Sita, Rama's faithful wife,
And finding her in Lanka's distant isle,
Brought to her husband's over anxious ear,
The joyful tidings of his long-lost bride.
He was a mighty soul and warrior true,
And in the battles that came later on,
He rain'd such heavy blows on demons' heads,
As cyclops' * hammers on the anvils fall.
He had the strength of many a powerful man,
And put to rout whole armies, horse and foot,
And challeng'd Lanka's bravest champions
To single combat and a trial of strength.

5

Jamdagni † was a mighty warrior-saint
Who pull'd down tyrants from their cursed thrones
And thrice sev'n times did sweep the wide world clean
Of wicked rulers and their myrmidons. ‡
And they were rightly serv'd, for they were proud,
Conceited, vain, high-handed, cruel, mean,
Who suck'd their people's blood, like vampires vile,
And snatch'd lean morsels from their famish'd lips.
And he, too, was a celibate profound,
Who never cared for pleasures of the sense,
But longing for the good of all mankind,
Labour'd in life for strictly moral ends.

6

And mighty Lakshman, brother of Shri Ram,
Who went in exile for his elder's sake,
Spurning all pleasures of the human sense,

* Smiths of the gods. † Parashuram.
‡ Ruffianly bands.

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Which draw all sorts and conditions of men :
He was the bravest of the brave, forsooth,
Who would not bend his knee to Parshuram,
The grim despoiler of the Kshatri race,
Whose name alone caused trembling in the heart.
He was Ram's right hand in the Lanka war,
Leader of armies to the battle plain,
And thro' his help his brother did regain
His long-lost Sita, gem of womankind.
This Lakshman, too, observ'd the rigid vow *
For fourteen years of forest residence,
Amidst temptations of a thousand kinds,
Which fill'd the howling wilderness all round.

7

And Ganga's glorious son, Bhishma by name,
Who led the Kaurav host to Kuru's plain
And ten successive days roll'd wartide back,
Felling ten thousand warriors ev'ry day.
Yet he was not a soldier out and out,
But prince and saint and scholar all in one,
And when he dying lay on arrowbed,
Scatter'd sound sapience for the good of man.

8

And Shuk, † the far-famed son of saintly Vyas,
Who never look'd at female form thro' life,
But gave all time to learning's light divine,
And search of truth, which opens up the path
To higher worlds and regions more sublime.

9

And Buddha, that Redeemer of Mankind
Who pity felt for every living thing,

* Of celibacy or Brahmcharya.
† Bal Brahmachari Shukdeva.

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And sacrificed his all for mercy's sake,
Constructing royal road for sons of men,
By which they might to higher life attain,
Purged of all ill, and free from taint of sin.

10

And brilliant Shankar, * pride of Aryavart,
Who, in his teens, was Wonder of the World,
A Prodigy ! Ocean of Lore profound:
He labour'd hard the Vedas to restore
By sweeping clean atheistic systems vile,
Jainism and others which denied the Lord.
But he, the hope of countless thirsty souls,
And crown and flower of God's created things,
In prime of life by poison was cut off,
Leaving his mission without fulfilment.

11

And last, but not the least, sage Dyanand
Who Vedic light to mankind did restore,
Scattr'ing dense clouds of ignorance profound
Which like a black pall shrouded all the land.
He was a moral Hercules indeed,
Who cleared the Augean Stables of the land,
Killed Nemean Lion of Priestly Dominance,
Emancipated Thought from steely bonds
Of Custom base and Superstition rank,
Freed Human Mind from Pest of Ignorance,
Steered Aryavarta's feeble Barque right through
Scylla of Sin and Charybdis of Crime,
Rescued the Veda from Oblivion,
Broke Idols made of wood and stone by man,
Fractured the skull of rampant Demon dire
Of Infant Marriage, Spoiler of mankind,

* Swami Shankaracharya.

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Knocked out the brains of Error and False Faith,
Pull'd down the Popish Tyrant from his throne,
Lifted the Mother from the Slough of Shame,
Where Vammargis vile had plunged her down,
And last of all he broke the Mystic Spell
Which kept enthrall'd the noble Soul of man.*
But that's not all; he conferr'd solid boons
On Aryavart and all the humankind:
He gave us light, he gave us wisdom sound,
And placed once more the glorious diadem
Of Learning on the Mother's hoary head
Where after lapse of ages long it gleams
Scatt'ring the gloom of direful Ignorance.
He also gave protection to the poor,
Espoused the cause of widows and childwives,
And to the orphans' cry he lent his ear
And worked for them with all his might and main.
He had a sound mind in a solid frame,
A glorious physique, and a form divine,
A moving pile of flame he walk'd this earth,
Embodied Heroism and Strength combin'd,
But what was it that gave him so much pow'r,
Such might, much more than man's, and render'd frame
Solid as rock and hard as adamant?
Is it not Brahmcharya's holy vow
Which, well maintain'd, brings Blessing in its train:
Sound health, whole heart, clear head and sapience,
And makes of man a veritable god,
Resplendent, glorious, like the midday Sun?

12

In good old days, the life of man entire
Was portion'd out into four equal parts:
The first enjoin'd a life of abstinence

* These are the Twelve Labours of Rishi Dayananda.

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From pleasures of the sense, Self-government,
Search after Truth, desire for Knowledge sound,
Obedience to the Guru, and to God,
Whereby the Soul, divested of its dross,
Might gain its pristine purity again.

13

The second portion of the life of man,
Regarded as the highest and the best,
Extended to a quarter of a cent,
And concern'd with affairs of the world :
Householder's life they call'd it and it was
The mainstay of the poor, asylum sure
For those that liv'd as celibates austere,
Giving full time to Knowledge and to Truth.
But special charm of that domestic life
Was perfect concord of the souls that form'd
A loving pair ; for wife and husband ought
To go in life like Dawn and Day conjoin'd,
Like Moonlight and the Moon in close embrace,
Or as the Ivy twining round the Trunk,
" Consonant chords that shiver to one note,"
One mind in all things, single self in twain :
For union of the hearts is Paradise,
And symbol of th' eternal bliss of Heav'n ;
But Discord paints the horrors of the Hell,
Rend'ring the contact of divergent minds
Like junction of two frames bereft of life.

14

The quarter third of human life was giv'n
To forest residence * and self-restraint,
Preparing Self for higher duties still,
Requir'd of man in final stage † again,
These duties are the highest and the best,
Tending to bring about the good of man,

* Vanaprastha. † Sannyas

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Combin'd with contemplation of the Light
That lit this glorious Universe all round.

15

But Brahmcharya is of different kinds,
And three are mentioned in the Holy Writ,
Which all the sons of men are bound to keep,
In the first ashram * of their earthly life.
The lowest is of four and twenty years,
The middling one extends to thirty-six,
While forty-eight is *excellence per se*,
Which, gain'd by man, raiseth him far above
The common run of mortals in the world.

16

This Celibate † of the supremest kind,
This glorious Being, type of Manhood rare,
Shines with the splendour of the midday Sun,
Eclipsing with his Glory everything.
To him Dame Nature opes her secrets all,
To him come *Siddhis*‡ of their own accord,
And he becomes the centre of all Force,
And source perennial of all Energy.

17

Let us then try to keep the holy vow,
For self-improvement and the good of all-
For that's the only lever which can lift,
Degenerate Aryavart to its old height,
And bring *millenium* § back again to us,
Restoring Mother¶ to the Glorious throne,
Of Present Times as of the Sovereign Past.

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* Stage.
† Aditya Brahmchari. ‡ Successes.
§ The Golden Age or Satyayuga.
¶ Matri bhumi *i-e* Aryavart.

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THE ETHICAL FOUNDATIONS OF SOCIETY AND THE ARYA SAMAJ

———:o:———

II

RELIGION IN *GREEK* SOCIAL AND POLITICAL LIFE.

Passing now to the subject of the rise and fall of nations, I can not even partially investigate the religious causes which have contributed to their prosperity or poverty, which have exercised a considerable influence in building up that individual character upon which depends the peculiar character of the state, and which have inspired the feelings of subordination to Divine powers for propagating certain virtues of obedience and reverence to authority.

That religion permeated every tissue of Greek life and that from the very beginning to the palmy days of Greece, religion worked for her betterment, would be evident from the following facts.

Firstly, I need not remind you of the famous *Themistes* of the early Greek kings which were the judgments given by the king in disputed cases but were supposed to be not of the Judge's own creation but to be divinely inspired—to have been conceived in the minds of the gods themselves and issued from heaven and given as heaven's commission to a king. These very Themistes became the germs of secular law in later times.

Secondly, you know that the punishments meted out to the transgressors of the law were distinctly connected with religion. *The laws themselves were under the special protection of Zeus and all violations were to be punished*

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as offences against that god. When offences did not come into the cognizance of the state, it was believed as it is even to-day truly held in India according to the Law of Karmas, that punishments would be awarded in a future life.

Thirdly, this blending of law and religion was *highly beneficial to the Greek state, for religion gave sanctity to the law* and thus aided to indissolubly bind together social atoms without which death, dissolution, anarchy and general confusion or war of man with man would have immediately ensued.

Fourthly, in Sparta, Athens and Rome *the state was idealized into a sacred abstract entity which must be preserved for the good of its members.* Without it and by himself alone man could not obtain perfection. In the words of Aristotle, 'a life that is perfect and self satisfactory can be found only in the city-state". Thus' a nobler, purer, and loftier spirit–a spirit of going outside one's selfish self and enlarging oneself in the wider circle of his fellow beings–was by the force of religion infused into the public life of these states.

Fifthly, need I remind you again of the *Amphictyonic Councils of the Temple of Apollo* at Delphi, of the famed Island of Delos, of the Ionians at the sanctuary of Mycalae (now renowned for its numerous explorations) and of the Dorians at the sanctuary of Cape Trinopean? Need I mention that these councils were principally religious leagues, enabling the hitherto enemical Greek city states to meet together in amity and concord, widening the out look of their minds from the narrow confines of their small republics to the wider union of all states, securing the conditions of peace, and by their humanitarian regulations mitigating the sufferings of war if wars should break forth, and lastly guarding the patriotism of the members of a state by readily ostracising undesirable men?

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Sixthly, do you not know how religion touched Greek political life by means of the *Oracles* and how the Oracle of Zeus at Dodona and of Apollo at Delphi exercised a considerable political influence by leading to the expansion of new colonies, by mitigating the hardships of International Law, by maintaining international and internal peace, by influencing foreign and domestic policy, and by zealously guarding public morality and the national religion? I will not go so far as Curtius in thinking that the Oracles were the cause of all progress in every department of intellectual life, in religious and moral speculation, in politics, in architecture and sculpture, in music and in poetry: but it can not be denied that they did exercise a very healthy influence on the various departments of life.

Seventhly, I can not lightly pass over the great public games held in honour of Zeus in every big town. The Pythean held at Delphi, the Olympic at Olympia, the Isthmian at Corinth and the Nemean at Nemea were celebrated above all others for the splendour of their ceremonies, the grandeur of their stately processions, and the majesty of the beautiful productions of art. It can not be denied that they cultivated a spirit of reverence, justice, fair-play and co-operation, stimulated national activities, toned down materialistic tendencies by the awe of the gods under whose protection the games were held and lastly furthered the arts of civilization.

Inshort, religion was the chief cause of the development of unity, sense of order, reverence for authority, public-spiritedness, co-operation, sense of justice between man and man and of various arts of life—in one word of Greek civilization.

ARYANISM IN ROME.

All the spheres of Roman life constituting in their totality national life—law, justice, art, science, education,

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family life, social life, political life and economic life—all standing in causal relation to each other-seem to have been fully Aryanised. Religion had taken deep and wide roots. It was universal and exercised a constant and very important influence in ennobling the conceptions of the State and family life, and even the very professions of the Romans.

You know that the chief seasons of the year were dedicated to the worship of some particular gods; that important state acts were performed with religious ceremonials as in India, that the kings were the high priests of the people and the mediators between them and the gods; that Rome itself was under the august blessing of the gods; that offences were regarded as offences against the deities and punishable by them; that there was a Brahmin priest called the Censor highly raised above the din and distraction of political life to govern with his little finger all the parties and kings. He was regarded as an embodiment of justice and integrity and thus, party considerations and motives of mere expediency and policy did not appeal to him. You know also that there was the world-wide known order of the ten Vestal Virgins to remind men of the tender virtues and high mission of woman on earth; that there were house-hold gods called 'Lares and pennates' who gave a certain dignity to the family by raising it above animal intercourse and generation of offspring; that there were the gods of buildings, streets, fields, forests and seas to purify some of them and convey the notion that property was not merely a question of might; that there were gods of war and peace, of arts and manufactures, of agriculture, of traffic and contracts.

Lastly, I would fain describe to you the duties of the most famous Councils or Collegia of Pontiffs, Fetiales and of Angurs which so deeply affected the Roman political and religious lives, but I have no space at my command.

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DECLINE OF ROME AND GREECE.

Gentlemen ! some of you will not be a little surprised to find that the fall of Rome and Greece was caused by the same causes—atheism, crass superistition, and immorality—which contributed to the dissolution of the Indian polity. Here are the lamentations of Petronius at the withering away of faith in Rome.

Now a days no body believes in heaven and no-body cares a straw for Jove, but every Jackman of them shuts his eyes and just keeps thinking about his own affairs. That's why the gods are stealthily dodging us to-day. *It's because we have not any more religion.*

Speaking of the superstitious practices of the Romans, Livy in Book XXV. remarks that 'the citizens were seized with *such a passion for superstitious observances that for the most part were introduced from foreign countries* that either the people or the gods seem to have undergone sudden changes—in the Forum and in the Capitol there are crowds of women sacrificing and offering up prayers to the gods, in modes unusual in that country'.

Mr. Lecky remarks:—

The courtesans were raised in popular estimation to an unexampled elevation, and aversion to marriage became very general.

Speaking of the decay of the Greeks Mr. F. Galton says:—

Social morality grew exceedingly lax; marrige became unfashionable and was avoided; many of the more ambitious and accomplished women were avowed courtesans and consequently infertile, and the mothers of the incoming population were of a hetrogeneous class.

Having briefly discussed the rise and fall of the nations of Rome and Greece which have contributed so much to the present civilization, I turn my attention to the oldest civilized country whose civilization began to crumble long before there was a glimpse of light to break the Cimmerian darkness of Greece or Egypt. It appears that these countries were inhabited by the Aryan

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emigrants from India who left their country long after the dissolution of their Empire at the Civil War, on account of some national mishaps not known as yet. These migrations form a very obscure chapter in the Indian History but their material is scattered throughout in the Puranas and the Mahabharata.

DECAY OF ARAYANISM AND THE RISE OF TANTRISM.

The Tantric age which lasted for more than 3,500 years in India before Budha is but little known to the Indians and Europeans alike. This extreme ignorance stands at the root of all misunderstanding with regard to the causes of the decline and fall of India. One of causes of the Great Civil War and the reason why we the Aryas trace the downfall and decadence of India to that Epic War lies in the spread of this Tantric Religion. With age it gathered mass like a snow-ball, spread its branches far and wide like a lofty oak tree but like some gangrene to slowly and surely eat its ulcerous way into the heart of the Aryan body politic. At last it so thoroughly consumed the whole that nothing remained but a name and a skeleton.

I might be excused for giving a few quotations fro the Tantras because the nature of the subject requires me to detain you for a while on this point.

A religion which swayed the hearts of men for more than 3000 years, which was the chief cause of the degradation of this mighty country and above all, which is in this age of universal research, but little known, deserves some treatment.

In the Kalitantra we read that wine, meat, fish, cakes, copulation, all these five lead to salvation in all ages. He who drinks and drinks and drinks till he falls on the ground, gets up and again drinks, shall never be born again.....

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He that drinks away bottle after bottle in a public house, sleeps in a brothel in order to misconduct himself, and commits similar other sins without compunction or shame is like the great Sovereign Emperor of the whole earth.

Gentlemen! it is strange but it is a fact that some of our forefathers in the Tantric age revelled in drunkenness, shamelesslicentiousness, adultery, and profligacy. Idleness is always the devil's couch. On account of overflowing wealth they were abandoned to sloth, ignorance and lusts of the flesh. All the ingenuity of the age seems to have been devoted to the conception of refinements of pleasure and development of luxurious habits. Their temples were places of the most scandalous dissipation and corruption. These were dens of incredible vice, violence, moral turpitude and misery.

Gentlemen, I am powerless to convey to you a full sense of the enormities of that period, of its satanic excesses, of the moral anarchy and license growing worse than ever, of impurity such as can hardly be conceived now, of the condition of depravity and especially of degradation which had seldom been surpassed, and of the monstrous birth of atheism, ferocity, stupid, superstition and excessive animalism. Ah! I have no words to paint the evils profoundly seated in the habits of Tantric men which caused mankind to touch the lowest depth of degradation and which placed this land of the hoary Rishis on a sliding scale of a progressive moral degeneration. Gentlemen, believe me when I say that it is difficult to conceive a more dark and odious state of society than that. This religion was the most dreadful curse and scourge of God that has ever afflicted humanity. It has left an ineffaceable dark stain on our national existence. Alas! it has thoroughly tainted the Aryan blood. I would like to relate to you the harrowing and blood-curdling stories of vice and violence, dapravity and barbarism, of that age in which

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this Golden Land sank deeper and deeper into the mire of corruption but Tantrism is not my main subject.

However, in describing this cursed age I am reminded of the whole scene of Bhagwatgita where Lord Krishna mentions the attributes of demoniac men. To me it appears that that seer, saint and prophet of peace, had in view the mis-doings of these very Tantric men who were growing in number even in his own time and whose numbers went on swelling after social opinion and fear of God had lost their power.

Thus speaks Lord Krishna:

"Neither purity nor good conduct, nor truth is found in demoniac men. They say 'the universe is unreal, without a basis, without a Lord, born of mutual union, brought about by lust.' Holding this view, these ruined souls of small intellect, of fierce deeds, rise as the enemies of the world for its destruction. Filled with insatiable desires, full of hypocricy, pride and arrogance, holding unwholesome views through delusion, they work with unholy resolve. Given to lust and wrath they strive to secure by unjust means hoards of wealth for sensual enjoyment. Given over to egotism, power, haughtiness, lust and anger, these malicious people hate God in their own and others' bodies. These cruel haters, worst of men, I hurl these evil doers for ever into the wombs of the demons only."

The above picture might be felt to be unwontedly and inartistically repellent but I can only plead that the conditions of the task were imposed on me by the almost universal ignorance of this worst of religions and its results and the absence of any adequete or inadequete acclesiastical history of India.

It were long to tell and sad to trace
Each step from splendour to disgrace.

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Enough ! no foreign foe could quell
Thy soul till from itself it fell.

Was it strange, gentlemen, that after a demoralization of 1000 years, the Great Civil War should have been fought to sweep away the evil spirit from the land of the Rishis. Even though 18 Akshaunies of mighty warriors fell into the yawning jaws of death and lay blent in one red burial on the field of Kurukshetra, the war failed to achieve its end. For a while on account of the terrible exhaustion and horrible carnage there was surely a lull; but the bonds of society had been loosened to such an extent that, when the first shocks of the war were forgotten men began again their evil practices. They gave way to that extreme voluptuousness and laxity in morals which have been described above. Citizens were so absorbed in their private pleasures as to be heedless of the common welfare. In such a case they did not care to continue their society. It was a lifeless corpse. Was it strange, then, that the Indians should have bowed low before the Darian storm? Was it strange that the Alexandrian legions should have thundered past and swept over the Northern Peninsula? There was nothing strange in these civil wars and invasions but the strangest of all things was the existence and permanence of the Indian state and then a recrudescence of activity during Chandragupta, Asoka and the Gupta kings.

GROWTH OF SUPERSTITION AND FALL OF INDIA.

Buddhism had surely brought a new conception of human dignity and its miraculous power has been working for centuries against the Tantric doctrines. There can be no doubt that the wave of its extra-ordinary religious purism flooded the whole of India, nay the whole of this world and sowed seeds that have grown into lofty trees even in its land of birth. But it is a pity that this pure religion fell

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from its high primeval mission and degenerated into a creed of cold, dull and heavy atheism or soul-enchaining superstitions and idol-worship. India slept once more in heavy slumbers and fantastic dreams, lost its pristine energy and by and by thoroughly relapsed into barbarism by losing even the remnants of its civilization.

(a) PARALYSIS OF SCIENCE AND CULTURE

There was a long paralysis of poetry, art, literature, sculpture and painting. As in Europe during the ascendency of the Roman church, so in India during this Pauranik period, the career of all sciences was watched with Herodian jealousy and hostility. Scientific research was thrown into a deep shade. The place of science was taken by a superstitious and degenerated astrology and demonology. Verily, an appalling blight fell on research, culture and civilization. Advance of knowledge was hampered by hook or by crook. On the one hand, the priests adopted all peaceful means to impede the progress of knowledge and so to derationalize men that they should not be detected in plying their deceitful craft. On the other hand, when barbarian hordes swept over India and began to rule her with steely hands, they scrupled not the least in employing Draconian and drastic means to suppress the remnants of culture and to destroy the works of India's past.

(b) SUPPRESSION OF INDIVIDUALITY.

This priestly class rose on the smouldering ashes of Budhism stronger than ever and began to enslave the minds and hearts of the people. This thraldom of individuality was so complete that not one sphere of human life was left beyond its iron-grasp. But the silent endurance of all the priestly indignities forms one of the most unintelligible and melancholy pictures in the human annals. The easy attainment of wealth by this class brought its unavoidable evils and the church reverted to the practices

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of the Tantric men. Temples and Maths of Sadhus *became veritable cock-pits of wrangling drunkards or robbers, or murderers, or adulturers, or fornicators, or gamblers-or all together. Even now lurid visions* of child-hecatombs; of burning Satees which deprived young beautiful women of life, love and motherhood, of horrible infanticides; of wilful suicides, committed under the cursed Juggeranat car and on the several Ghats of this same Kashi and of loathsome sacrifices of men and women to Bhairava, Kali and Shiva–all these things which defaced the fair face of India during this period-rise before me in their phantasmagoric shapes and can not but make me and you recoil in horror.

(c) UBIQUITY OF SPIRITS.

This Aryavarta was peopled by legions of evil spirits who could not perhaps have found standing room in this continent, so innumerable were they, and by quarelling gods numbering 33 crores, that is, even more numerous than the present population of this country. Then an unquestioned belief in the ubiquity of demons like the modern theory of the ubiquity of microbes, enervated the mental and moral faculties of men so that life was from cradle to the grave but a dull monotony of awe and propitiation of spirits. These gods presided over the whole range of diseases of man and beast, they controlled the seasons winds, storms and rain. They regulated the movements and influences over man of the comets, planets, stars, the moon and the sun. They it were who caught the souls of men on death and did not release them except by getting tribute through their go-betweens, the priests. Then Holy waters of Muslim Moulvies, exorcisms, charms, conception billets and other bits of paper with meaningless prayers on them, or other forms of supernatural magic with a fearful and wonderful admixture of naturalism, flooded the whole country to charm away the thousand ills of life which man is heir to: but which unfortunately grew more and more with their presence.

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(d) POTENCY OF CHARMS

Again, who among you does not know that rain is induced in this country even now in villages by putting frogs into pitchers full of cow-dung or bathing donkeys with the same holy material? Who does not know that plagues, famines, epidemics like cholera and small pox were met with mock Yajnas, bathing in filthy ponds, infections processions, veneration of relics and incantations? Who does not know that millions of men were withdrawn from productive industries by monasticism adopted as a hypocritical cloak by worst of men to indulge their lowest passions without marital supervision? Who is ignorant of the enormous armies of professional mendicants now numbering laks that were gradually formed to impoverish this country and to make it a hot bed of debauchery? Who again is ignorant that commerce, domestic and foreign trade, came to a standstill on account of the superstitious fear from the seas, the forests and the mountains?

(e) INGRESS OF MUSLIMS.

When the Pauranik ascendancy was on the whole one of the most deplorable in the history of the human mind, when there was a lamentable license for the priests on the one hand, and on the other, the laity were doomed to a deplorable and exercrable bondage of head, heart and hand, when the springs of activity and individuality were hopelessly withered at the root, when the absurd mythology of the unscientific brains came to lord it over the whole national and future life instead of the rational, scientific, pure and sublime religion of the Vedas, when in short Aryavarta was menaced by the many dangers of an illiterate, ignorant, superstitious, non-commercial and profoundly insanitary world, how could her inhabitants escape from a seathing sea of bottomless degradation? How could they save themselves from being thunderingly shouldered

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into the abyss of oblivion? She deserved to bow low before the Afghan storm.

CO-OPERATION BECOMING THE CHIEF CHARACTERISTIC OF MODERN INDUSTRY.

The present day industry is characterized on the surface by competition and the school of Politico-economists have most persistently taught that free, open and perfect competition is the surest panacea for all the ills of life. But-if you go deep into the matter you will find that captains of industry, the capitalist-entrepreneures, have in opposition to all the principles of competition associated together to form Pools and Trusts in America, Rings and Syndicates in England and France, Cartels in Germany and Normirofkas in Russia. While on the contrary, the labourers have resorted to combinations like the Trade. Unions, Benefit Societies, Federation of Labour, Kniqhts of Labour, Productive and Distributive Co-operative Societies. That is, instead of the competition of individuals we have got monopolies antidoted by counter monopolies. And why should this be not the case? Competition is a natural law and involves no thought. Combination is an artificial principle and is the result of superior intelligence. Hence those who co-operate thrive at the expense of those who compete.

ECONOMICS OF COMPETITION ARE INHUMAN AND UNECONOMICAL.

With all humility I would observe that some philosophers having their judgments warped by individualistic tendencies, looked upon the associative tendencies of the modern world as abnormal and not as natural growths of the destructive system that prevails. In their fanatic condemnation of co-operation they have gone so far as to preach anarchism. Even the immortal philosopher, Mr. H. Spencer has added the considerable weight of his autho-

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rity to this side of individualism. Men are moved, they say, by an enlightened self-interest. They would do what is best for themselves and for the social organism. Then the survival of the fittest according to them is the greatest guarantee that the race will be constantly progressing in mental, moral and physical powers—the fittest members would survive in the struggle for existence, while the weakest will go to the wall. But these great writers forget that *biological laws depend upon animality, instinct and matter, while the sociological laws rest upon humanity, reason and spirit.* Even a little thought impartially bestowed by these great philosophers would have shown them that human activities and motives on account of their subtelty, variety and complication can not be subjected and compared to any physical laws which are formulated from the movements of dead or practically dead matter.

ENORMOUS WASTE IN NATURAL SELECTION.

In the animal and biological economics, the foremost laws are "*eat and be eaten, might is might, cunning is good.* The desires of the animals can be prevented from being satisfied only by the relative lack of strength. This struggle for existence consumes the organic energy, wastes the greatest part of it in ceaseless struggle and dwarfs all beings that engage in it. Nature does not turn all forces to account with perfect economy, as Spencer says. Nature is most prodigal and hence most uneconomical. Dr. Asa Guay remarks.

> The waste of being is enormous, far beyond the common apprehension. Seeds, eggs and other germs are designed to be plants and animals, but *non one of a thousand or a million achieves its destiny.*

In the animal kingdom I take only one example given by Professor Huxley of the prodigality of Nature. Suppose that every mature female herring lays 10,000

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eggs, if the fish are not in any way interfered with by man, 9,998 of the progeny must be destroyed before they reach maturity and only two would be destined to live.

The vegetable kingdom is equally full of examples. Tons of pollen are borne by plants and trees but these grains are all wasted except a very few which get the rarest chance to fall upon a favourable spot and are thus capable of reproducing their species. Similarly in general nature we see that 'she tends to exaggerate the cost of whatever is produced.' See the irregular, sinuous, crooked, zigzag ways followed by all rivers. *Irregularity, abnormal consumption of energy, prodigality and not rythmic economy is the law of nature. The greatest pain and suffering of the greatest number seems to be nature's end and aim.* Benjamin Kidd's words on this point contain the best expression of this view.

So keen is the rivalry throughout that the number of successful forms is small in comparison with the number which have failed. Looking round us on the forms of life in the world at the present day, we *see, as it were, only the isolated peaks of the great range of life,* the gaps and valleys between representing the number of possible forms which have disappeared in the wear and stress of evolution.

Therefore quite lightly and decisively at each turning point in the path leave your body a little behind—

With its hungers and sleeps, and funny little needs and vanities—paying no attention to them;

Slipping out at least a few steps in advance, till it catch you up again,

Absolutely determined not to be finally bound or weighted down by it,

Or fossilized into one set form—

Which alone after all is Death.

(Edward Carpenter).

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THE "PERFECT" DEVA NAGARI.

(A UNIVERSAL SCRIPT.)

It has been remarked that India is more a continent than a country and that it is a land of extremes. But it would be nearer the truth to assert that India is a veritable world in miniature. Whether in its varied climate, great variety of productions, diverse races and peoples, or in their different languages, customs, religious cultures, &c., we alike find it a perfect little world in itself. The whole truth about India is that it is a country, a continent and a world all in one. Thus we see that the most important problems that India has to solve have not a mere local interest attached to them for the time being but really involve questions of a vast universal character and application. India has, in a word, great world-problems before her. It will not, therefore, be far from the truth to say that India is a world in miniature.

This is in a great measure due to the fact that almost all the great civilisations our world has seen ever since its beginning have met together upon its soil. The earliest of these, and the noblest too, is the hoary Aryan civilisation which has sent its roots deep into the ground; for it is the one which has got the greatest hold upon the people of the land. The innate strength, value and beauty of this same ancient Aryan civilisation is indeed so great and glorious that it will, we believe, enable India to solve the many world-problems now pressing upon mankind for an easy and early solution.

Does man require a perfect, scientifically arranged universal script; or is mankind in need of a pure, divine religion founded upon Truth, Love and Justice; or again, is humanity in quest of a noble social system based on the most scientific, thoroughly practical and wholly equitable principles? The ancient Aryan civilisation can give them all this and more. Let them but turn their attention to the beautiful perfect Deva Nagari alphabet in which Sanskrit, the ancient Aryan language, and

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its descendants are written ; let them survey the stately structure of its social system (Varṇashrama Dharma); and let them examine its wonderful language, literature and law or study its divine revelation, religion and philosophy. Then they will not fail to perceive the grandeur of that hoary civilisation by means of which they can solve the pressing problems of the day, *viz.*, establishment of a Universal script, religion, brotherhood, &c. We devoutly wish and hope that India, having the greatest and noblest inheritance bequeathed by the ancients to the moderns, will not sit idle but hasten to share it in common with the entire humanity to which it justly belongs. Let not India deprive mankind of their rightful legacy. Let all enjoy the benefit of it equally. And how can this be done? Most easily; let India lead the way by using it herself first. Let India establish the perfect Deva Nagari script and the pure holy Vedic religion with its *Varṇashrama Dharma*, Sanskrit, Hindi, &c., all over India. Let India show to the world what can be achieved by these means, how peace, love, unity, prosperity and harmony can be promoted by reviving all that is valuable, pure and chastening in the past. Is this too much to expect at the hands of the inheritors of the noblest legacy of the ancients? Here in this paper we shall touch only a fringe of the larger question and consider the Universal Script problem.

Sanskrit means *refined* ; and the language well deserves that name. The Sanskrit language is indeed a refined speech so much so that it has been rightly called *Deva Vâṇi*, the speech of gods, of learned men. European Orientalists go into raptures over the exellence of Sanskrit. Not only did the Western scholars find a veritable new world of thought in Sanskrit, but they discovered in it that noble ancient Aryan civilisation which is the wonder of the world. We need not here mention what services Sanskrit has rendered, what new sciences it has given birth to, what flood of light it has shed upon the dark pages of history, or what work it has done in exploring the hidden regions of spirit.

It is but meet that a refined language should be written in a refined scientific alphabet. And accordingly we find the *Deva Vâṇi* written in the beautiful *Deva Nagari* script which is, in the unanimous opinion of all learned men, the best and the

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most scientific of all extant alphabets on our globe. There is no other script which is scientifically arranged like it. It is also the fullest and the most perfect of all. And to make it the Universal script, therefore, the least number of new letters need be added to it to represent such sounds as are foreign to it.

Although all scholars are agreed that the Deva Nagari is the best and the fullest of all scripts, and undoubtedly the most scientific of all; it wants a few letters to represent such sounds as are peculiar to the Dravidian, Semitic and English tongues. So to perfect this most perfect Nagari script and to raise it to the high and unique position of a Universal Alphabet about ten new letters are required to be added to it. Four of these are to represent vowel sounds and six consonant sounds. The silent *a* of the Urdu *ain* ع and the short *e a o* as pronounced in the English words *set sat sot* respectively are foreign to Sanskrit and therefore to Deva Nagari also. Similarly, the six consonant sounds, *viz.*, ق, غ, of Urdu *f, z* of English and च, ज of Marathi are not found in Sanskrit and in Deva Nagari characters to represent these must be devised. At present whenever Urdu and English words are written in the Deva Nagari Alphabet the usual practice is to make use of the very common devices of placing dots below and curved lines above the kindred letters of Nagari. Thus the English words *fool* and *zone* are witten as .फ़ूल् and झ़ोन् and the Urdu words عرب, عالیہ, علم, ظالم, غلام, ضرور, are respectively written in Nagari thus: .अरब् .आलिया .इल्म् क़लम् .गुलाम् ज़रूर् In Marathi, however, no such device has been used to distinguish the Sanskritic च, ज from the Maratha च, ज; the same standing for both. This is a source of great confusion to beginners whose mother-tongue is not Marathi. The pure Maratha pronunciation of च, and ज, is more dental than palatal. The device of placing a dot can do away with the confusion. The English words *man* and *good* are sometimes written in Nagari thus: मॅन्, गॉड्. The vowel sound in *light* is represented by a dipthong: लाइट्. But the vowel sound of *e* in *let* is not properly represented by any device we have yet seen in Nagari; the word *let* is, as far as we know, incorrectly written लेट् which stands properly for *late* and is therefore not to be used to represent *let*. So it requires some new device or sign.

While such devices have undoubtedly their own advantage

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some people seem to be dissatisfied with them and they demand new and separate letters to represent those sounds which are foreign to Sanskrit and are peculiar to Urdu, English, Marathi and the Dravidian languages. They argue that the dignity and prestige of a Universal script would be greatly lowered if such commonplace devices are introduced into it. They think it low to make common cause with commonplaces. They would rather tide upon the slippery wings of pride and prejudice in the risky regions of high but hollow sentimentality than choose to walk firmly upon the solid ground of practical utility. We, however, will merely give a tabular statement of the whole problem and then leave it to be settled by the combined wisdom, experience, and tact of better intellects, superior faculties and gifted geniuses. A few words are all that is needed to explain what is drawn up in the first Table (A). First as regards the number of additions to be made to the Nagari Alphabet. In the Table the number is 14, seven vowels and seven consonants. But it is clear that two of the vowels are mere diphthongs and the last is a double consonant; and that all these three are not really foreign to the Nagari script. They are to be found in it; and the new signs and letters proposed in the Table to represent them have been given just to show how further simplification can be effected. Every one can see that ह is simpler than व्ह and कर and कॅर are easier than कायि and कॉयि or काइ and कॉइ. Similar is the case with many of the other new letters proposed, *e.g.*, ठ (for ग़), ऱ (for अ़), ज (for झ़), य (for फ़), &c. We may go a step further in the same direction and for convenience suggest instead of झ, ख, स, अ, इ, ह, &c., some such simplifications as ᴘ, ᴋ, ᴋ, ᴠ, ᴊ, ᴛ, &c. The use of the anuswara (ं) instead of म् न् ण् ञ् ङ् saves much trouble: शंभु सुंदर तंडुल अंजन and शंकर are easier written than शम्भु सुन्दर तण्डुल अञ्जन and शङ्कर. Thus it will be seen that many of the new letters proposed tend towards simplification also of the alphabet. Viewed in this light the real additions made are but few. The arrangement of vowels in the Perfect Universal Nagari will be :—

अ आ इ ई उ ऊ ऋ ॲ ए ए ऐ अर ऑ ॲर ऑ ओ औ अं अः ।
क का कि की कु कू कृ कॅ कॅ के कै कर कॉ करॅ का को कौ कं कः ।

This is shown in the second Table (B)

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Table indicating the several new signs and letters required to make Deva Nagari a perfect Universal Alphabet.

Vowel Sounds.

No.	Description of Sounds.	Examples.	(i) As written in Deva Nagari at present.	(ii) New signs and letters as proposed to be added to Nagari Script.	Remarks.
I	Silent or Pharyngeal **a**	As in Urdu علما علم عالیہ عرب	अरब् आलिया इलम् उलेमा ...	अरब् आलिपा इ ल्म् उलेमा	(ii) simple.
II	Sharp **e** ..	As in Eng. enter, met, get, let; Kan. ಎರಡು.	एंटर् मेट् गेट् लेट्; (कनडी) एरडु एंडु; (तेलुगु) एंदुकु	एंटर् मेट् गेट् लेट्; एरडु एंडु; एंदुकु	(i) incorrect.
III	Short **a** ...	As in Eng. an, at, man, can, cat, lad.	ॲन् ॲट् मॅन् कॅन् कॅट् लॅड् ...	ॲन् ॲट् मॅन् कॅन् कॅट् लॅड् सॅड् सॅट्	(ii) and (i) same.
IV	Diphthong* **i**	As in Eng. I, eye, by, lie, die, sky, tie, &c.	आइ आयि बाइ लाइ डाइ स्काइ टाइ राइट् काइट्	अर अर बर लर डर स्कर टर ररट् करट् नरट्	(ii) very simple.
V	Sharp **o** ...	As in Eng. opinion; Kan. ಒಂದು, ಒಂದಕ್ಕಂ ದು.	ओपिन्यन् (कनडी) ओंदु ओंद कोंदु	ओपिन्यन् ओंदु ओंद कोंदु	(i) incorrect.
VI	Short **o** ...	As in Eng. on, all, call, ball, wall, Paul, &c.	ऑन् ऑल् कॉल् बॉल् वॉ ल्पॉल् ...	ऑन् ऑल् कॉल् बॉल् वॉल् पॉल्	(ii) and (i) same.
VII	Diphthong* **oy**	As in Eng. boy, joy, viceroy, soil, rejoice.	बॉय् जॉय् वाइसरॉय सॉइल् रिजॉइस्	बॅर जॅर वरसॅर सॅरल रि जरस् वरस्	(ii) very simple.

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Consonantal Sounds.

No.	Description of Sounds.	Examples.	(i) As written in Deva Nagari at present.	(ii) New signs and letters as proposed to be added to Nagari Script.	Remarks.
I	Pharyngeal **Q**	As in Urdu قاعدہ قطرہ قبر قدیم قدم قلم	क़लं क़दं क़दीं क़बर् क़तरः क़ाइदः	क़लं क़दं क़दीं क़बर क़तरः क़ाइदा	(ii) simple.
II	Pharyngeal **Ġ**	As in Urdu غرور غریب غلام غدر غم	ग़ ग़दर् ग़ुलां ग़रीब् ग़रूर् ...	ठ ठदर् ठुलां ठरीब् ठरूर्	(ii) very simple.
III	Dental **CH**...	As in Marathi च़ल च़ांगला च़ांदणें चुलता	चल चांगला चांदणें चुलता ...	४ल ४ांगला ४ांदणें ४ुलता	(i) in Marathi gives rise to confusion.
IV	Dental **J** ...	As in Marathi ज़र ज़ेवण ज़ो (Urdu) ضرور زرد	जर जेवण जो जर्द जरूर ...	४र ४ेवण ४ो ४र्द ४रूर	(i) in Marathi causes much confusion.
V	Aspirate **Z** ...	As in Eng. zone, zodiac...	झ़ोन् झ़ोडियाक्	४ोन् ४ोडि ४ाक	(ii) very simple.
VI	Aspirate **F** ...	As in Eng. fate, fit, fool, float, foam.	फ़ेट् फ़िट् फ़ूल् फ़्लोट् फ़ोम् न फ़ो	४ेट ४िट ४ूल् ४्लोट ४ोम् ०न ४ों	(ii) very simple.
VII	Double Aspi* **WH**.	As in Eng. whip. whim, whisper, white.	ह्विप् ह्विं ह्विस्पर् ह्वाइट् न ह्वाइट्	ह्विप् ह्विं ह्विस्पर् ह्वाट	(ii) very simple.

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B

Arrangement of Vowels in the Perfect Universal Deva Nagari Script.

अ	क	...	...	...	as, in, un.
आ	का	...	...	...	are, car, far, bar.
इ	कि	...	...	..	in, kiln, sin, pin.
ई	की	...	...	...	eel, key, keen, fee.
उ	कु	..	...	...	put, good.
ऊ	कू	...	...	...	wool, cool, fool, rule.
ऋ	कृ	...	...	...	ऋ कृ (Rik) कृष्ण Krishṇa.
अॅ	कॅ	...	...	...	an, at, cat, bat.
ए	कॅ	...	...	...	en-, ken, kettle, settle.
ए	के	...	...	...	ate, Kate, able, cable.
ऐ	कै	...	...	...	Kailas (कैलास).
अर	कर	...	..	...	I, eye, kite, right, night.
ऑ	कॉ	...	...	...	on, con-, all, call, Paul.
अरॅ	करॅ	...	...	...	coy, boy, soil, boil.
आ	का	...	...	...	ಬಂದು, ಬಂದಾಂದ.
ओ	को	...	...	...	open, cope, soap.
औ	कौ	...	...	...	owl, crown, gown.
अं	कं	...	...	...	under, Kandhar.
अः	कः				
ऋ ...	...	عرب	...	...	arab.
ऋ ...	...	عالیه	...	...	ạliya.
ऋ ...	...	علم	...	...	ịlm
ऋ ...	...	علما	...	...	ụlamâ.

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DIVINE WISDOM.

SOME VEDIC PRAYERS.

In spirit let us adore God, the source of happiness, who gives us spiritual knowledge and strength, whom the world worships, whose commands all the learned persons obey and whose favour is immortality and whose anger is death.—(Rigveda, 8, 7, 3, 2).

Thou art light, give me light; Thou art life, give me life; Thou art power, give me power; Thou art energy, give me energy; Thou art righteous indignation, give me righteous indignation; Thou art mercy, give me mercy.—(Yajur Veda, 19, 9).

O All-Life! All-holiness! All-joy! The Lord of upper, lower, and happy regions, our Maker, the Supreme Being, we meditate upon Thy adorable form of spiritual light, which dispels the darkness of sin from the mind. May Ye illumine our intellects.—(The Guru Mantra).

We bow to Thee, who art All-joy, All-happiness, the Dispenser of ease and Fulfiller of our righteous desires, All-calm and All-peace.—(Yajur Veda, 16, 41).

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Indian Press, Allahabad.

THE DEPRESSED CLASSES IN PROVERBS.

In every age and in every country a peculiar interest is attached to proverbs, maxims, and other wise sayings of the people. They are the refined opinions or judgments of several individuals tested in the red-hot crucible of experience and observation. The people of this country take a special delight in quoting them, whether for purpose of approval or dissent, satire or rebuke, truth or precept, appeal or illustration, a proverb is ever at their command. They are used either to silence an opponent in argument or to give counsel to the young and the inexperienced. These sayings are so concise and simple that they fascinate the rustic and the philosopher, the artisan and the scholar.

The whole social fabric of India is based on caste and consequently we find many caste ideas and prejudices reflected in Indian proverbs. Each caste has its own foibles and short-comings; the popular epigramist was not slow to depict them in studied brevity and simplicity. So varied and multitudinous are these sayings that a protrait gallery of the different members of the Indian village community might, without effort, be formed to describe their vices, troubles and drawbacks.

But the task is not a cheerful one, and an attempt is here made to show the general disabilities and prominent characteristics of the depressed classes as they are portrayed in the current proverbs and sayings of the people. These classes are many, and they go by different names in various parts of the country. The Pariah has become an English word and this is the name by which the untouchables are know in the Tamil country. This term is analo-

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gous to the Malas and the Madigas in the Telugu country; and they correspond to the Mahars and the Mhangs in Mahrashtra. In Hindustan they are known as Dheds. They live in localities outside the limits of the village, the squalor and untidiness of which are insinuated in the South Indian proverb—"Every village had its Pariah hamlet". Their social status is the lowest among the people. The interrogatives—"Who would marry a Dhed's daughters"? "Who would father a Dhed's children?"—are indicative of their social ostracism. "Not even a Paraih will do it" is a common saying when one does anything very mean and heinous.

A few proverbs shew the untouchability of these classes. To touch them is pollution, and a sin offensive alike to religion and conventional morality. "If a Dhed runs up against you, you must go off and bathe" is a saying referring to a very common sentiment. "A Dhed looked at the water jar and thus polluted it," Says another proverb "A Dhed's tamarind, be it sweet or sour," is anyhow untouchable. Having nothing to fear and less to lose these depressed classes gave themselves up without restraint to eat and drink forbidden things. One proverb naively says that "a paim tree casts no shade, a Pariah has no caste rules." "He went to a Dhed's quarter and fouud only a heap of bones"–refers to the nature of their food. "The Mahar's child has only bones for playthings" is another interesting saying.

Their vocations are sarcastically referred to in many proverbs. "The Mahar only meddles with you at the village gate"—suggests that they are employed as village watchmen. That they are honest and assiduous in their work is hinted in the proverb "Mhangs watch the forest paths as cobras watch treasure." But the Tamil proverb "a pariah's work is only half done" conveys a very unfavourable idea of his capacity in general.

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Their simplicity and docility have become proverbial. A popular verse in Telugu says that he who breaks his word is a Mala and not he who is so by birth. "A black Brahmin or a fair Mala should not be believed"–is a common saying in which is hinted the complexion of these classes. Their stupidity has become the staple food of proverbial philosophy. It is hard to teach them–one proverb says "Though a Pariah is schooled will his vulgar brogue be altered?" Another goes "a Pariah's song, his dialect and Suraj flower have no fragrance in them."

There is evidence to shew that these classes were treated neither rudely nor contemptuously in very early times. Valmiki, the author of the Ramayan, is said to have been a Pariah: Harischandra, though a Kshatria king, served for a time a corpse-burner. The popular bard has not missed such well-known cases. Hints conveying that birth is no disqualification for high thoughts and noble living may be met with in many street songs and popular poems. "If a Pariah offers boiled rice will not God accept it"-is a proverb wherein is referred the equality of all castes before the Supreme Being. But is there not much food for reflection in the quaint Bombay saying.—"The Hindu Gods have fled to Dwaraka, the Mussalman saints to Mecca, under British rule the Dheds shove you about!"

There is only one way of serving mankind. That is, to become better yourself. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." A man cannot denounce sin while standing in the mire of sin. The problem for us all is one and the same: From our position of property, with our many wants, and absence of work useful to mankind,—to learn to live with fewer demands, without the wish for more, and to learn to do work that is unquestionably useful to men.

And to this we must descend by degrees that is, according to our attainment in the one direction and the other.

(Count Leo Tolstoy.)

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VIEWS AND REVIEWS

The Dayananda Digvijaya Mahakavaya

BY

Pt. Akhilananda Kavi Ratna.

(INDIAN PRESS. ALLAHABAD. PRICE Rs. 4)

The volume before us is neatly printed and handsomely bound. We heartily welcome its publication. It deals with the life of the great sage Dyananda and what makes it more valuable is the fact that it is from the pen of an Arya Pandit, who regards Dayananda as his idol and who bears true love, sincere affection, unbounded reverence, and boundless admiration for his memory.

The author has surely rendered a great service to the Samajic cause by bringing out the book under review.

With the two exceptions of हरविजय and नैषधचरित the above-said "Mahakavaya" surpasses every other known Sanskrit Mahakavaya in bulk. 21 sargas or cantos constitute the big volume.

The book is such that it should adorn the library of every Arya. But there are some defects as well which we are bound, in fairness, to point out. The diction is by no means sweet and melodious. The reader gets tired very soon, however patient he may be, as he finds no beautiful expressions, charming phrases, and animating and inspiring similes.

Nothing but monotony pravailes throughout. It appears that the Muses deserted the author when he was composing portions of the work under review. Had a poet like Bharavi—the author of किरातार्जुनियं—delineated the sublime character of great Dayananda, the production would have been marvellous. The poem under review does not come up to the level of even बुद्धकारिका and शङ्कर दिग्विजय.

The description is sketchy. There is no note of continuity. The picture looks like a piecing together of parts of different paintings and is not characterized by organic unity. The interest is not sustained throughout. The term Mahakavaya, used by the author in respect of his producction, seems to be a misnomer.

We differ from the author in *toto*, when he says?

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तद्वर्णनाय जगतीतलरत्नमेतत्
काव्यं निरस्तपरकाव्यमुदारपद्यम् ।
लोकोत्तरस्मृतिमताऽऽर्यकवीश्वरेण
सर्गैः कृतं कुमुदिनीदयितेक्षणाङ्कैः ॥ १ (१—३६) १

But the pride of a young poet who can write such a voluminous work in Sanskrit when classical culture is at such a low ebb may perhaps be pardoned. To depict the life and character of mighty Dayananda some masterly hand indeed was needed.

Sympathising heartily with the author, we find ourselves inclined to think, that in spite of all his efforts the need for a first rate metrical biography of Dayananda still continues.

The reader finds the Mahakavaya dull and insipid for two reasons.

In the first place, he finds too frequent mention of beaten subjects like idol-worship, Saradha &. &. and nothing novel.

Secondly, he finds no mention of many of the most sublime, and most inspiring incidents in the life of the great Swami.

The death of the sister and uncle of Mulshankar which constituted a turning point in the life of the sage has not been even touched upon.

Then, there is no mention of his climbing the snow-clad Himalayan peaks in order to bury himself alive because of his failure to discover the secret of life eternal and his abandoning this intention when the Divine light illumined his soul.

There are many grammatical errors in the book.
Here are a few specimens.

अजमुखो यजु रुद्धतगर्दभाननधरोऽरुग—
थाश्वमुखोद्भुतः । (4-40)

महाराज्ञो भोजदेवस्य (P. 2.)

We hope these and such other short-comings will be removed in the next edition, and the style will be improved as far as possible.

In spite of all that may be justly said against it, the book is opportune and forms the very foundation-stone of Samajic Sanskrit literature.

We congratulate the said Pandit on his poem which though not a work of the highest excellence is yet very much above the average of Samajic Sanskrit books. (*The Vedic Magazine Reviewer.*)

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NOTES.

AVIATION IN ANCIENT INDIA.

Mr. C. Hayavadana Rao contributes an excellent and informing article on the above subject to the *Madras Mail*. By drawing upon the *Ramayana*, Sanskrit poetry and drama in general, and the Puranas he establishes satisfactorily that the ancient Aryas knew the use of airships. The generic name for aerial cars was Viman. It was a self-moving car carrying those sitting in it through the air. It appears to be from a Sanskrit root to "measure" "to pervade," "to make in various ways."

So common was the use of these cars that many terms connected with aerial navigation have come down to us. विमान यानु for going or driving in an aerial car, विमान चर्य्या for travelling in such a car, विमान प्रभृत for a procession of such cars, विमान वर्ज for a driver of such a car &c &c. The *pushpaka* one of the most noted and skilfully constructed of these cars is thus described in the Ramayan by Bibheeshan in response to Rama's request for the provision of a speedy mode of conveyance 'O son of the Lord of earth, may good betide thee, I shall soon take thee to that city(Ayodhya). The car *Pushpak*, resembling the sun, belonging to my brother Kubera, was brought by the powerful Ravana. O thou of unequalled prowess, the tried and excellent car going everywhere at will since the destruction of Ravana in battle is ready for thee, and that car resembling the cloud is in the city of Lanka, in which thou shalt, relieved of thy anxiety, repair to Ayodhya." Valmiki thus describes it.

"Thereupon arrived there the car adorned all over, with gold paintings, altars crested with *Vaduarya* jewels, having upper rooms silvered all over, adorned with white flags and flagstuff, beautified with gilt lotuses, adorned with golden houses covered with a network of girdles of pearls and gems, girt on all sides with a net of bells giving forth melodious sound resembling the summit of the Mount Meru, constructed by Visvakarma (the architect of the celestials) adorned with huge apartments, beautified with silver and pearls, having its base crested with crystal, containing excellent seats made of *Vaidurya* abounding in valuable coverlets and immense wealth, incapable of being broken down and coursing at will."

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In the *Mahabharta* also frequent mention is made of celestial cars, one of the most important being that belonging to Arjuna. It is described as furnished with celestial weapons &c, and incapable of being vanquished by gods and demons; its banner had a large monkey, and it had been created by Prajapati Bhumana (Visvakarma) after severe ascetic meditation.

THE ORIGIN OF MEXICAN CIVILIZATION

Prescott thus sums up his conclusions in regard to the origin of the magnificent civilization of Mexico.

"The readers of the preceding pages may perhaps acquiesce in the general conclusions–not startling by their novelty–First, that the coincidences are sufficiently strong to authorise a belief that the civilization of Anahauc was in some degree influenced by that of Eastern Asia and, secondly, that the discrepancies are such as to carry back the cummunication to a very remote period; so remote that this foreign influence has been too feeble to interfere materialty with the growth of what may be regarded in its essential features as a peculiar and indigenous civilization."

But we think there is direct evidence to show that America was colonised and civilized by Vedic Dharmists. In the Uttarkand of the Ramayana we read.

अशक्नुवन्तस्ते विष्णुं प्रतियोद्धुं बलार्दिताः ।
त्यक्त्वा लंकां गता वस्तुं पातालं सहपत्नयः ॥
सुमालिनं समासाद्य राक्षसं रघुसत्तम! ।
स्थितः प्रख्यातवीर्यास्ते वंशे सालकटंकटे ॥

"When they found themselves powerless to fight Vishnu, they left Lanka and went with their wives to America O Raghu's son !

Having approached the Rakshas named Sumali, they were called of the tribe of Salcoatancat.

About one of the Mexican deities Quetzalcoatle we are told that.

"He was a white man, wearing a long beard *who came from the east*, and who, after presiding over the golden age of Anahauc disappeared as mysteriously as he had come, on the great Atlantic ocean."

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Again Mexican traditiom says that he

"instructed the natives in the use of metals, in agriculture, and in the arts of Government,.....under him, the earth teemed with fruits and flowers, without the pains of culture. An ear of Indian corn was as much as a single man could carry. The cotton as it grew, took of its own accord, the rich dyes of human art."

The similarity in names between Quetzalcoatle, Salcoatancat, and Xicotancatle, another Mexican name, is remarkable. Not less remarkable is the striking resemblance between Mexican and Indian traditions and the social polity and religion of the two countries With this part of the subject, we hope to deal in detail in some future issue of the *Vedic Magazine.*

REPRESENTATIVE GOVERNMENT IN ANCIENT INDIA.

In our Arya Bhasha (Hindi) publication भारत वर्ष का इतिहास (History of India) we have quoted profusely from the Shath Path Brahmana to show that in ancient India the sovereign was subject to Law and Constitution and could be punished and also that he was elected by the people and held his office so long as he advanced their welfare. Mr. N. B. Pavgee writing on this very subject in the *Marhatta* of Poona cites some more corroborative evidence in support of this view. In the Aitaraya Brahma we read that the king elected by the people was, when the consecration ceremony was performed, compelled to take an oath that he would forfeit all if he ever betrayed his trust.

Here is the passage.

पाञ्च रात्रीमजायेथा याञ्च प्रेतासि तदुभयमन्तरेणेष्टापूर्तं ते लोकं सुकृतमायुः प्रजां वृञ्जीयं यदि मे द्रुह्येदिति ॥

Says the representative of the people–the officiating priest—to the prince going to be crowned.

"Whatsoever pious work thou mightest have done &c. &c. all these together with thy position, thy good deeds, thy life, thy children I would wrest from thee, shouldst thou betray me." The Veda enjoins the election of the king in the following words.

विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधिभ्रशत् ।

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"O king! you have been named (the king of the people) by me (the representative of the people). Be thou king of this people and do thou continue steadfast and invincible."

SIR OLIVER LODGE AND PRE-EXISTENCE.

It is a significent sign of the times that as science advances it seeks alliance with eternal Vedic truths. Metampsychosis is a Vedic doctrine which has never lost its hold on the philosophic mind throughout the ages. Plato believed in it. Swedenburg was attracted by it. Geothe say to Fran Von Sein.

Ah, in the depths of time gone by
Thou wast my sister or my wife

He writes to Wieland."I can not explain the significance to me of this woman or her influence on me, except by the theory of metampsychosis. Yes, we were once man and wife."

David Hume, the English philosopher, declares that metamsychosis is the only theory of its kind seriously deserving the attention of philosophers. Lessing believed in it. Even the Persian mystic exclaims:—

I died an animal and was born a man.

Materialistic philosophy pooh-poohed it for a time but now that science and philosophy are being emancipated from the shackles of materialism, scientists have begun to reassert their belief in this doctrine and the postulates on which it is based. Sir Oliver Lodge is reported to have made the following observation in a speech.

"There is some great truth in the idea of pre-existence. It is true and rather specially instructive that in one of the highest states thus accessible it sometimes happens that the gaps of memory are filled up, and all events are more or less recollected even those of lower states also though as a rule the memory is discontinuous, and the appropriate thread is taken up again on re-entering any given state."

SURGERY IN ANCIENT INDIA.

The following from a Budhist scripture Mahavagga (VIII,I) will, doubtless, he read with interest by our readers.

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"At that time the son of the Setthi of Benares, who used to amuse himself by tumbling (Mokkha *Kikâ*), brought upon himself an entanglement of his intestines, in consequence of which he could digest neither the rice-milk which he drank, nor the food of which he partook, nor was he able to ease himself in the regular way. In consequence of that he grew lean, he looked disfigured and discoloured, (his complexion became) more and more yellow, and the viens stood out upon his skin.

And the Setthi of Banares went to Râgagaha and repaired to the place where the Magdha King Seniya Bimbiâsra was; having approached him he said to the Magdha King Seniya Bimbasâra! "My son, your Majesty is suffering from such and such disease &c. &c. May it please your Majesty to order the physician *Givaka* to cure my son'. Then the Magdha King Seniya Bimbasâra gave orders to *G*ivaka Komârabhakkâ (saying), 'Go, my dear *G*ivaka; go to Benares,and cure the *Setthi's* son at Benares' Givaka Komârabhakka accepted this order of the Magadha King Seniya Bimbasâra (by saying), 'Yes, Your Majesty', went to Benares, and repaired to the place where the son of the Benares *Setthi* was; having approached him and having carefully observed the change in his appearance, he ordered the people to leave the room, drew the curtain, tied him fast to a pillar, placed his wife in front of him, cut through the skin of the belly, drew the twisted intestines out and showed them to his wife (saying). 'Look here what the disease was, from which your husband was suffering.....(Speaking thus)' he disentangled the twisted intestines, put the intestines back (into their right position), stitched the skin together, and anointed it with salve, and before long the Benares *Setthi's* son regained his health. Then the *Setthi* of Benares (saying to himself) 'My son stands here restored to health' gave sixteen thousand (kâhâpanas) to Givaka Komârabhakka. and *G*ivaka komârabhakka took these sixteen thousand (kâhâpanas), and went back again to Râgagaha."

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ओ३म्

The Gurukula Samachar.

—:o:—

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

The 9th anniversary of the Gurukula.

The 9th anniversary of our beloved Gurukula came off, as already announced, on the 13th, 14th, 15th, 16th, and 17th, of April 1911. This year the Gurukula had to pass through many dangers and it seemed doubtful whether the anniversary would be held at all. Three months before the dates originally fixed for the event an adventurer whose public conduct had been censured in the press started a campaign of misrepresentation against the institution and its prominent workers. Baseless rumours and groundless insinuations were set afloat. It was given out that during the last floods, the Gurukula Bhumi was so completely covered with sheets of water that currency notes floated about aimlessly, although as a matter of fact the floods did nothing beyond damaging the bank a little. It was sedulously circulated that about sixty students had been withdrawn from the institution in the course of the year, although so many had not left the Kula during the entire period of its existance. A resourceful though perverse intellect was employed to bring the institution into disrepute. Even the poor brahmcharies were cruelly slandered and mercilessly maligned. The person who did all this felt no compunction whatever. Trading upon the credulity of the gullible and the un-

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sophisticated and pandering to the lower passions of the masses being his sole stock in trade, he naturally felt that he was doing all this to keep his household pot boiling. The people loved the institution dearly and their ears were unaccustomed to hear what was for the first time dinned into them. Their minds wavered between belief and unbelief. On one side were the statements of a person who posed as a saint and as one who was mightier than Christ, a greater scholar than Dyananda, and a sage scorning death even as Socrates did, on the other side the simple unvarnished facts related in plain language by plain blunt men without any pretensions to greatness—men who had never deceived them and had grown grey in their service, who had sacrificed all their worldly possessions at the altar of Dharama and had become veritable beggars in order that the institution might thrive and prosper. When the critical moment for making their choice arrived, the majority guided by unerring instinct decided rightly, but a microscopic minority still wavered. The very audacity of the critics was in their favor. How could, they argue, men who spoke so fearlessly and told a tale in which it was so difficult to detect discrepancies and inconsistincies be telling undiluted lies and outrageous mendacities.

Again, on the dates originally fixed for the anniversary rain fell down in torrents and the bridges collapsed. If the dates had not been changed, thousands of men and women would have ben inconvenienced considerably and the anniversery would have been a huge failure. But Providence willed otherwise. Surely the almighty Father for the protection of whose eternal Veda the Gurukula has been founded could not have forsaken his *bhagats* in the time of their sore need. The authorities of the Gurukula never lost their faith in Om even in the darkest hours of peril and their faith saved them. A fortnight before the Holi holidays it dawned upon them suddenly that it would be advisable to change the dates of the anniversary They could assign no specific reasons, but they felt it would be right to do so. It was suggested to them that most of the workers in the cause of the Gurukula were engaged in census work and could not collect subscriptions. With this by no means convincing plea they had to satisfy themselves. They announced the change in dates with trembling hearts. It was feared that in April the melting of the

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snow might sweep away the bridges and thus render the holding of the anniversary impossible. But their Omnicient God who protects the Divine Yajna of the Gurukula knew that Indra Devta was to be feared most not in April but in March and directed their understandings aright. Just a few days before the dates finally fixed, the bridges again collapsed. Despair took possession of the souls of those of weak faith, but the authorities felt that all was for the best and so it turned out to be. The Brahmacharies of the Gurukula had now an opportunity to demonstrate the superiority of their training and their love for the Gurukula. They worked hard like coolies and for two or three days and the bridges and causeways were ready just two days before the dates announced for the anniversary.

All the black clouds that loomed in the horizon were dissipated at the right time and the anniversary was held with great *eclat* and *unprecedented* enthusiasm and amidst shouts of joy and whoops of delight. Thousands of men and women congregated in the Gurukula Bhumi in spite of the difficulties and dangers of the route to the utter discomfiture and chagrin of the croakers and the prophets of evil who fancying that the world reflected their evil humours and was an image of their malicious hearts and malevolent spirits uttered words of ominous import and predicted all sorts of disasters. The microscopic minority above referred to went back more than satisfied. When the people inspected the Gurukula with their own eyes, they were convinced that effrontry could sometimes assume the disguise of fearlessness and brazen facednessness the shape of righteous indignation. The breakdown of the domination of the arch Pharisees was complete. The collapse of the clay-footed gods was witnessed by thousands who jeered and shouted and vociferously celebrated the emancipatism of a progressive society from their thraldom.

THE SARASWATI SAMMELAN.

The Saraswati Sammelan was a complete and an unexpected success. The presidential address of Pandit Vidhushekhar Bhattacharya was masterly and a magnificient literary treat. Those who heard it were simply charmed and wondered how the mighty spirit of Daya-

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nanda had enthalled all powerful intellects. The scholarly Pandit had dealt with the subject of ancient Aryan civilization almost from the standpoint of Dayananda. Brahmchari Brahmdatta's paper on ancient Aryan civilization was a mine of information and bore marks of patient industry and assiduous application. The literary style was eloquent and the language flowery and ornate. Bhishkarcharya Pandit Keshav Dev Shastri was unvoidably absent on acount of his mother's serious illness. His paper on "The Brahmns of the Vedas" was read by the secretary. An air of listlessness naturally pervaded the discussion. There were lacking the go and swing, the temptation to retort, the epigramatic turns of expressions, and the piquancy of style and sentiment which the presence of the person criticised never fails to inspire. Pandit Shiv Shankar's Presidential address in this sitting was exhaustive and convincing. Pandit Jagan Mohan Varma's paper on "Was Budha an Athiest" was listened to with rapt attention and wonder. It was convincing. He proved to demonstration by quotations from Budhist scriptures that Bhagwan Budha was a Vedic revivalist and not an atheist or a deist. The presidential address of Swami Satyanand was short, sweet, suggestive, and inspiring. Brahmchari Indra's paper on "How to Interpret the Vedas" was thoughtful, scholarly, and original. He proved to the satisfaction of his hearers that unless a person was a Yogi like Dyananda gifted with powers of direct psychic vision, he should equip himself with a knowledge of sciences and languages like Sanskrit, Pehlvi, Assyrian Greek, Latin &c. before he attempted to fix the meaning of Vedic terms. The presidential remarks of Pandits Shripad Damodar Satyavalekar were learned and interesting. There was also a discussion in Sanskrit on "Neo-Vedant and the Upnishads" which was very interesting. Pandit Shiv Shankar Kavya Tirath presided and Pandit Arya Muni opened the debate.

THE DEVA VANI SAMMELANA.

The Deva Vani Sammelana was the characteristic feature of the anniversary this year. The proceedings were, of course, conducted in Dev Vani (Sanskrit). Shri Pandit Vidhushekhar Bhattacharya presided. Mahashey Vishnu Datta of Multan sung sweet songs. Brahmchari Indra read a short but informing paper on the "Objects of the Sanskrit Utsahni Sabha" Pandit Akhilanand spoke on "The Means of popularising the Sanskrit Language. Brahmchari Harishchandra

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delivered a fluent speech on "The period of Staguation in the History of Sanskrit Literature" He laid emphasis on the necessity of relinquishing traditional modes and of striking out new paths and on the need of producing original literature in Sanskrit. Brahmacharies Deva Dutta and Vidya Sagar recited a poem composed by themselves. The Junior Brahmcharies held a contest in recitation which was much appreciated and enjoyed. The president in the course of his speech praised the Gurukula. The sight of Brahmcharies speaking Sanskrit with such command charmed and thrilled him. The Summelana was a grand success.

THE GURUKULA SAMMELANA.

The Gurukula Sammelana was held on the morning of the 15th of April 1911 to discuss the means of strengthening the financial position of the Gurukula. Swami Satyananda was unanimously voted to the chair. About 75 delegates representing almost all the principal Samajes in the Punjab participated in the deliberations. The presidential address was sweet and eloquent. The learned Swami appealed to his hearers in his characteriatically charming style to realize their responsibilities and to prepare themselves to make all sorts of sacrifices for the *prachar* of the Vedas. Representatives of many Samajes took part in the discussion. Several important resolutions were adopted. One emphasised the necessity of forming a standing Gurukula committee under every local Arya Samaj for collecting subscriptions for the Gurukula, another urged upon the Arya Pritinidhi Sabha Punjab the desirability of organising a grand deputation that might tour in the country and collect subscriptions. A committee with Lala Nandlal, assisstant Governor of the Gurukula, was formed to carry the resolutions into execution.

THE ARYA BHASHA SAMMELANA.

This Sammelan was held on the 16th of April. Professor Arya Muni of the Lahore D. A. V. College presided. He delivered an impressive address in which he laid special emphasis on the fact that classical Punjabi was only a dialect of Arya Bhasha. Several important resolutions were adopted emphasing the necessity of teaching all subjects in Arya schools through the medium of Arya Bhasha, printing classical Punjabi works in Dev Nagri characters, employing Arya Bhasha knowing postmen in the Panjab, printing railway notices in Arya Bhasha also, and recording the proceedings of Arya Samajes and Sanatan Dharma Sabhas in the Panjab in Arya Bhasha. Great

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enthusiasm prevailed. Some very fine speeches were delivered. Several ladies and gentlemen took solemn pledges to employ Arya Bhasha in daily speech and correspondence.

THE EDUCATIONAL EXHIBITION.

The Educational Exhibition organised by Professor Sinha and the headmaster was a great success. Thousands of ladies and gentlemen witnessed the fairy land of science called into existence by the magic wand of Professor Sinha and his pupils. The wireless telegraphy experiments were very successful. The electric bells and soap cakes manufactured by the Brahmcharies were much appreciated. The paintings executed by the junior Brahmcharies were admired even by artists. The clay-modelling and paper cutting work turned out by students of the lower forms was also much admired.

THE ANNIVERSARY LECTURES.

Many learned lectures and inspiring speeches were delivered. Swami Satyananda preached two sweet and elevating sermons instinct with a devotional spirit and brimful of uplifting and exalting sentiments. Pandit Arya Munni traced the history of the Arya Samaj from the earliest times and appealed to his audience to keep the spirit of Dyananda intact. Mr. Brij Nath B. A. L. L. B. delivered an inspiring speech. Our brother has a wonderful command over Arya Bhasha. The speech was much appreciated. Pandit Vishnu Datta B. A, Pleader spoke on ancient Aryan Civilization. Professor Rama Deva delivered a lecture on. "The Characteristic Features of the Gurukula System of Education." He pointed out that the dethronment of Saraswati' and the instalment of "Lakshmi" in her place was leading to the moral and spiritual ruin of the world. Decency not virtue was valued. Poverty was the greatest crime. Wealth covered a multitude of sins. A poor liar was shunned but a pleader who deliberately kept back damaging evidence, affected a warmth which he did not feel, and in his cross examination tried to put a truthful witness off his track by perplexing and mystifying him was honoured and feted. These remarks have been distorted by the special correspondant of a widely circulated Urdu newspaper and an attempt has been made to represent them as an abuse of the pleader class. This attempt is bound to fail. There is no gainsaying the fact that absolute veracity and strict rectitude of statement ill accord with "legal conscience" and "professional etiquette"

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This has been acknowledged by some distinguished lawyers and by philosophers like Lecky. If Professor Ram Deva is a foul-mouthed detracter because he has repeated this remark, he is in excellent company. The conduct of some lawyers has certainly lowered the moral tone of society and an honest pleader finds it increasingly difficult every day to prosper in the profession. The professor also replied to the objections against the Gurukula System of Education and appealed to the audience to help the Gurukula which stood for the rehabilitation of Saraswati, resucitation of classical Sanskirt, character building, and righteous activity. The speech of the Anniversery was certainly the appeal of Mahatma Munshiram for Gurukula Funds. That day before the eyes of thousands of men women and children gaping at him in wonderment, the Mahatma performed the Sarvamedha Yajna. He had already sacrificed almost all that he possessed for the Vedic Dharma. That day he announced that he and his sons had resolved to sever the last tie which bound them to the world of the senses. His sole remaining worldly possession was a Bungulow at Jullundhur with a fine garden attached. This bunglow he gave away to the Gurukula. He owed debts to the amount of 3600 which he would endeavour to pay somehow or other. From that day forward he was a *bhiksha* who having nothing worldly at stake could go about fearlessly and without feeling abashed beg for his beloved institution from door to door. The announcement of this great act of renunciation drew tears from thousands of eyes. The entire assemblage was deeply moved. An appeal like this was bound to produce an electric effect.

COLLECTION OF FUNDS.

In spite of the unholy efforts of unscrupulous opponents continued throughout the year and in spite of the fact that some of them were present in the anniversary camp that very day busy repaying the hospitality of the institution by stirring up people against the management money began to pour in from all sides. About,

Rs. 50,000

were collected in hard cash and property. This amount exceeds the amount collected last year in as much last year's total of 50,000 included 6,000 Rs. paid by 4 guardians, as fees for the education of their children. All fees having been abolished, no such items were

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received this year. If we include the gift of Mahatmaji, the total amount collected this year comes up to at least

70,000 Rs.

The generous and encouraging response with which Mahatmaji's appeal met was worthy of the occasion and in consonance with the dignity and traditions of the Arya Samaj.

THE VEDARAMBH SANSKAR.

The Vedarambha Sanskar was performed on the 17th of April in the morning. 20 new Brahmcharis were admitted. The charge delivered by the Acharya, Mahatma Munshiram, to the old students was so much surcharged with emotion that the speaker himself was deeply moved and dissolved into tears. The scene was most affecting.

CONCLUDING REMARKS.

Towards the end we offer our heart felt and grateful thanks to the eternal Om for the success of the anniversary and humbly pray to Him to dower the *atmas* working in the Gurukula with fortitude so that amidst obloquy and cruel slanders they may go on serving His Vedic Cause without harbouring feelings of revenge and giving up *aryatava*. May He also so direct the intellects of our opponents that they may devise some more righteous method of earning their livelihood than slandering the poor helpless wards of the community, whose parents have surrendered them to the Arya Samaj so that they may be utilized as Divine instruments for the furtherance of His will and the propagation of His religion.

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